CHRISTIAN STATESMAN

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More Errors of the U. S. Supreme Court in the Champaign School Case

In the last issue of The Christian Statesman large space was given to a decision of the U. S. Supreme Court in the McCollum School Case and the declarations of the Court in support of their decision. In this case the Court upheld the contention of Vashti McCollum, an atheist, that the conducting of Bible study classes in the public schools of Champlain, Ill., was in violation of the First and Fourteenth Amendments to the Constitution and ordered it discontinued. In support of its decision the Court made declarations, which if carried out to their logical conclusion, would exclude all religion from our public schools, require them to be completely secular; and furthermore if these principles the Court enunciated with reference to the relation of the state and religion were to be applied in other realms of the state's life, they would result in the elimination of the many Christian features of our nation's life and make us a nation as godless and atheistic as if there were no God. If this should result from this decision, it would mean the downfall of this nation. Pray God, this may never result from this decision. We believe it never will. But in order that it may not we believe it to be a Christian and patriotic duty to show up the errors and fallacies of the Court in this case, to set forth the true interpretation of the First Amendment to the Constitution, the true relation of church and state and of religion to the state; which should result, sooner or later, in a reversal of the Court's decision and opinion in this case.

In the last issue of The Christian Statesman we dealt with some of the errors of the Court and promised a further discussion of its errors in succeeding issues. We showed in the last issue that the Court was in error:

(a) In interpreting the prohibition of "an establishment of religion" in the First Amendment, as banishing religion from the state, whereas its true intent was to disestablish any and every church; for example, the Episcopal Church which once was the established church in Virginia—to separate church and state in our nation.

(b) In making the church and religion identical, whereas they are widely different. The church is a religious organization and religion, a spirit, principle, a life, to permeate all the organizations and institutions of society.

(c) In stating that the exclusion of religion from our public schools was not inimical to religion but good for it, whereas a secular system of public education would exert a powerful influence against religion and secularize American life faster than the church would be able to Christianize it.

(d) In confounding sectarianism with religion, sectarian instruction with religious instruction, whereas they are widely different. There are different religions—Christianity, Judaism, Mohammedanism, Buddahism. These are not sects either in our common use of these terms or in American law. Sects are groups within a religion. Pharisees and Sadducees were sects of Judaism. Catholics, Protestants, Presbyterians, Baptists, tec., are sects of Christianity. The basic doctrines and teaching of Christianity they hold in common, in minor matters they differ.

This distinction the Court repeatedly ignores and in large measure basis its arguments against religion in the schools on the ground that excluding sectarianism from the schools (which our laws properly do) excludes religion.

This last error is so egregious—so far-reaching in its consequences, that it should have further consideration, especially from the legal point of view.

In nearly all of the many states which have enacted laws with reference to the Bible and religion in their schools it is sectarian instruction—sectarianism, not religion that is prohibited. The lawmakers were familiar with both words and knew their meaning. If they meant to exclude religion why didn't they say so rather than use the word sectarian? The Supreme Court of Wisconsin made the distinction. The Court said: "To teach of a supreme being of infinite wisdom power and goodness, etc., (religious) is not sectarian."

A school case involving this issue was before the Supreme Court of Colorado. The Court said:

"Sectarian means pertaining to a sect, and when put into the Constitution in 1875-76, was commonly used to describe things pertaining to the various sects of Christianity, and was not extended beyond the various religious sects. A sectarian doctrine or tenet, then would be one pecular to one or more of these sects, as, for example, the doctrine held by Baptists that immersion is necessary to valid baptism, a practice which many other sects tolerate but do not require. This was the view taken by the Supreme Court of the United States in the Girard Will Case."

Continuing the Court shows what would follow if the distinction between sect and religion is not maintained:

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"If we are to take the argument of the plaintiff that sectarian means more than the sects of religion and say that it means religious, we must push it to its logical limit, and say that believers are a sect, and that. in deference to atheists, no reference to God may be made and this would bar the singing of 'America' and the 'Star Spangled Banner', and, if we would say that sectarian means religious, we would bar not only the greatest of our poets, including Shakespeare and Milton whose inspiring messages have a religious basis, but the greatest of our orators, Webster, Clay and Lincoln. Religious and sectarian are not synonymous." (81 Colo. 276).

Judge Story on the First Amendment

Judge Joseph Story is recognized as one of the most eminent of American jurists. He was appointed as Associate Justice of the Supreme Court of the U. S. in 1811 by President Madison and filled this position with great credit for 34 years. The most valuable of his many writings was his "Commentaries on the Constitution of the U. S." published in 1833. In these volumes he treats at length of the First Amendment to the Constitution. He repudiates with vigor the opinion of the present Supreme Court in the McCollum case that the intent of this Amendment was to divorce religion from the state and "level all religions and make it amatter of state policy to hold all in utter indifference." Instead its purpose was to "exclude all rivalry between Christian sects."

We cite Justice Story as follows:

"Probably at the time of the adoption of the constitution and the amendment now under consideration, the general, if not the universal, sentiment in America was that Christianity ought to receive encouragement from the state so far as it was not in conflict with the private right of conscience and freedom of religious worship. An attempt to level all religions, and to make it a matter of state policy to hold all in utter indifference, would have created universal disapprobation, if not universal indignation."—Section 1874.

"The real object of the amendment was not to countenance, much less advance, Mohammedanism or Judaism, or infidelity by prostituting Christianity; but to exclude all rivalry between Christian sects"—Section 1877.

Still speaking of the First Amendment Justice Story has this to say concerning the need government has of religion and the duty of government to foster and encourage it among all its people:

"The promulgation of the great doctrines of religion, the being. and attributes, and providence of Almighty God; the responsibility to Him for all our actions, founded upon moral freedom and accountability, the future state of rewards and punishment, the cultivation of all personal, social and benevolent virtues—these can never be a matter of indifference to any well-ordered community. It is indeed difficult to conceive how any civilized society can exist without them, and at all events, it is impossible for those who believe in the truth of Christianity as a divine revelation to doubt it is a special duty of government to foster and encourage it among all citizens and subjects. This is a matter wholly distinct from that of the right of private judgment in matters of religion, and of matters of public worship according to the dictates of one's own conscience."—Section 1811

This interpretation of the First Amendment is diametrically opposed to the opinion of the Supreme Court in this school case. In this case the judges say,

"We have staked the very existence of our country on the faith that complete separation of the state and religion is best for the state and religion."

Who is right? This eminent jurist who lived back near the days when the constitution and the First Amendment were adopted and who made a life studyof the Constitution, or these justices of our present Supreme Court who are living 160 years after the adoption of the Constitution and who with their heavy schedule of court cases have given this matter only scant consideration? Let the people decide.

* * * * * *

"This is a Christian Nation" —U. S. Supreme Court

In the famous Trinity Church Case decided by the U. S. Supreme Court in 1892, in which the character of our nation—whether it was religious or non-religious, Christian or non-Christian, was the vital issue, the Court, after reviewing the background of our nation—the Christian character of the charters granted the colonies, their compacts of government, the Declaration of Independence with its recognition of the Divine source of our liberties and its appeal to Divine Providence, the religious acknowledgements in our state constitutions, etc., declared:

"There is no dissonance in these declarations. There is a universal language pervading them all, having but one meaning; they affirm and reaffirm that this is a religious nation. These are not individual sayings, declarations of individual persons; they are organic utterances. They speak the voice of the entire people."

On the above basis the Court said:

"No purpose of action against religion can be imputed to any legislation, state or national because this is a religious people."

Continuing, the Court quoted with approval the declaration of the Supreme Court of Pennsylvania that Christianity is a part of the common law of that state:

"Christianity, general Christianity, is, and always has been a part of the common law of Pennsylvania . . . not Christianity with an established church, with tithes and spiritual courts, but Christianity with liberty of conscience for all men."

Still further the Court said:

"If we pass beyond these matters to a view of American life as expressed by its laws, its customs and its society, we find everywhere a clear recognition of the same truth. Among other matters note the following: the form of oath universally prevailing, concluding with an appeal to the Almighty; the custom of opening deliberatively bodies and most conventions with prayer; the laws respecting the observance of the Sabbath with the general cessation of all secular business, and the closing of courts, legislatures and other similar public assemblies on that day, etc., etc.

"These and many other matters which might be noticed, add a volume of unofficial declarations to the mass of organic utterances that This is a Christian Nation."

We wonder if the justices of the present Supreme Court who declared in the McCollum case, that the constitution of the U. S. forbids the state to have anything to do with religion, have ever read or heard of this same Court's declaration in the Trinity Church Case that this is a Christian nation and backed it up with facts the truth of which no intelligent American will deny?

If they have, do they mean to say to the American people—if what the Supreme Court said in 1892 was true, it shall no longer be true? We mean by this decision to change the character of our nation. Henceforth all its Christian features must be eliminated—they must be uprooted and thrown into the discard. From this time forth we shall be a non-Christian, an atheistic nation. God shall no longer have any place in our nation's schools —nor in any place else in our nation's life.

Is the Ordinance of 1787 Unconstitutional?

This was one of the most notable laws ever enacted by representatives of the American people. It was enacted by the last Continental Congress in 1787, the year the Constitutional Convention was in session, and re-enacted by the first Congress after the adoption of the Constitution in 1789.

It controlled what is known as the Northwest Territory—the region between Pennsylvania and the Mississippi river and north of the Ohio.

This Ordinance contains what has been called the Magna Charter of our public school system, as follows:

"Religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."

Three things our forefather lawmakers declared are essential to good government. What did they put first as most essential? Religion. Second, next to religion? Morality. And third? Knowledge.

And to secure these three things they declared schools are essential and the government shall encourage them. It was under this charter that the nation proceeded to set up its own schools . . . their great purpose to prepare the nation's youth, its on-coming citizens, for the duties and responsibilities of citizenship so that this Republic might have "good government." And to insure this they included in their curriculum of the schools, instruction in religion and morals as well as secular knowledge. This same declaration was incorporated into the constitution of some if not all of the states that were formed from the Northwest Territory and is still there.

Does the Supreme Court in the McCollum case mean to tell us that our forefathers were all wrong when they enacted the Ordinance of 1787, that religion is not necessary to good government, that it should be stricken from the constitution of these states, and the Bible and all religion excluded from the public schools of these states?

* * * * * *

The Court Misinterprets Jefferson

In supporting its decision the Court placed strong reliance upon Thomas Jefferson. It refers to him repeatedly in speaking of the American principle of the separation of church and state:

"In the words of Jefferson the clause against the establishment of religion was intended to erect a wall of separation between church and state." "Jefferson's metapher in describing the relation between church and state, speaks of 'a wall of separation' not of a fine line easily overstepped." It is the Court's duty "to keep the wall high and impregnable." According to the Court this wall of separation between church and state means the exclusion of all religion from the state.

Was this what Jefferson meant by it? Let us see.

The great battle for religious liberty and the separation of church and state was fought and won in Virginia, and Jefferson had a leading part in the battle. Virginia, in early days, had an established church—"An establishment of religion," as it is expressed in the First Amendment to the U. S. Constitution. It was the Church of England —the Episcopal Church. All the people were compelled to pay taxes and support this church and other special favors were shown it by the state. But there were nonconformist churches in the state also—Presbyterians, Baptists, and Separatist Baptists. Many disabilities were placed on them and some of their militant preachers were imprisoned. These dissenting churches waged a battle for the disestablishment of the Episcopal church and for putting all churches upon an equality before the law, making them independent, and no tax to be levied for the support of any church. Many petitions were sent to the Legislature. In 1776 a new constitution was adopted which contained the famous Section 16 of the Bill of Rights which reads:

"That religion, or the duty we owe our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence; and therefore all men are equally entitled to the free exercise of religion according to the dictates of conscience; and it is the highest duty of all to practice Christian forbearance, love and charity toward each other."

Three years later, to effectuate Section 16, Jefferson introduced into the Virginia Legislature what became his famous statute of religious liberty. It reads:

"Be it enacted by the General Assembly, that no man shall be compelled to frequent or support any religious worship, place or ministry whatsoever, nor shall he be enforced, restrained, molested or burdened in body or goods, nor shall otherwise suffer on account of his opinions in matters of religion, and that the same shall in no wise diminish, enlarge or effect their civil status."

Thus ended the long struggle for religious liberty and the separation of church and state in Virginia.

But what did this do and what did it not do? It disestablished the Episcopal Church. It put all churches on a level in Virginia—none receiving favors above the others. It ended the levying of taxes on the people of the state for the support of any church. It gave freedom of worship for all alike. Henceforth neither church nor state would attempt to control the other.

But it did not divorce the state from religion and require the exclusion of religion from the affairs of the state—make her a religionless state. Before, Virginia religiously had been Episcopal. After this she became Christian, with no denominational tag, and Christian she remains until this day on the authority of her Supreme Court.

In 1922, in upholding the Sabbath law of the state on the ground that Sunday labor was repugnant to the sentiment of a Christian state, the Supreme Court said:

"From the creation of the state until the present time this state has been recognized as a Christian state. It will be observed that while there was a direct purpose to sever church and state and to give fullest freedom of conscience and to abolish tithes and spiritual courts there was no assault upon Christianity or any other religious faith. Indeed constitutional provisions enjoin the practice of Christian forbearance, love and charity. The framers of these laws knew then, as we know now, that we are a Christian people, that the morality of the state is deeply grafted upon Christianity."

The victory for religious liberty and separation of church and state in Virginia became the model for the entire nation. Two years following this victory in Virginia, in 1787, the Federal Constitution was written and submitted to the states. In Virginia there was strong opposition to it, mainly because it did not safeguard the religious liberty won in Virginia. But this opposition subsided when Madison, Virginia's candidate to the new Congress, gave assurance he would introduce into Congress a measure guaranteeing religious liberty. He was elected, kept his word, and the result was the adoption of the First Amendment—"Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof," and the purpose of this Amendment was to do for the entire nation just what Jefferson and the Virginians had done for their state—Make church and state independent of each other, levy no state tax to support any church. put all churches on an equality before the law, guarantee to all religious liberty—but not to exclude religion from the state and make it a secular state.

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TO OUR NEW READERS

As a result of the Sam Morris meetings and in keeping with our promise that those who made contributions of $1.00 and upwards would receive *The Christian Statesman* free for one year, almost 500 names have been added to our list of subscribers.

We trust *The Christian Statesman* will prove to be interesting and helpful to them and that they will wish to continue their connection with The National Reform Association and receive its organ in the years to come.

A PRAYER AT THE NATIONAL REPUBLICAN CONVENTION

While the editor of *The Christian Statesman* attended one session of the National Republican Convention and listened in to part of the proceedings of the National Democratic Convention, we have neither space nor disposition for an account of the proceedings and findings of these conventions. Our readers will have all this from other sources. With all the "whoop and hurray" which we think out of place in nominating candidates for the highest offices in this land, we nevertheless observed the seriousness that characterized most of the proceedings and also the appropriateness and earnestness of the prayers with which each session of the convention was opened. We have space only for one of these prayers which in our judgment was the best of all those we heard. It was offered by Dr. Walter A. Maier, broadcaster on the Lutheran Hour, at one of the sessions of the Republican Convention and is as follows:

"Almighty and All Merciful God, the Father of our Lord Jesus Christ: Within a few moments the epochal balloting begins; therefore, first of all, we start this session by praising Thee for this privilege of free government. One-fourth of the earth's habitable surface is controlled by atheistic tyranny, which has torn the free ballot from the masses and regimented them for ruin; yet by Thine undeserved mercy Thou dost still permit our people to choose their own leader, the man of destiny for the testing time ahead, and for this, we thank Thee, Father.

"Help us show our gratitude today by choosing a a man; a real man; an American man; a statesman, not a politician; a leader of character and honor, who will not publicly promise peace, but privately plan war; an executive of truth and righteousness, who will not familiarly consort with atheistic enemies of Christ and our country, nor compromise the constitutionally founded separation of Church and State.

"Above all, Father of truth and light, as we are met here in Philadelphia, where at the First Continental Congress, George Washington fell on his knees to beseech Thy help; as in this Convention Hall the features of Abraham Lincoln look down to remind us of his personal and protracted pleading with Thee, let us nominate as candidate for the biggest office in the land a man of prayer, a man of faith, a man of Christ, who came to serve, not to be served.

"Send us home impressed with the fact that the choice of the next President is only the beginning of our responsibilities. May the Holy Spirit indelibly impress on our souls that above all else the United States needs Thee, our God, the Founder of our country, the Author of our liberties, the Guardian of our blessings. Give us all a deep sense of genuine repentance for our many individual and national sins.

"Forgive them all by the merits and mercy of Thy Son, our Saviour. In an age of atomic destruction and increasing godlessness, this may be one of the last free and representative political conventions unless the delegates here and today conscientiously do their duty to Thee and their country.

"Help them now safeguard the tomorrow of our beloved country. We ask it in the name which is above all other names, the name through which our prayers are heard, Jesus Christ, Thy Son, our Saviour. Amen."

U. S. SENATE SPENDS HOURS DISCUSSING PRAYER

On May 18th the United States Senate devoted a good part of a session to the discussion of prayer. It was started by Senator Wherry of Nebraska, who submitted a resolution that the Senate have printed 2,500 copies of a book containing the texts of all the prayers offered at the opening of the daily sessions of the Senate for the current session by the Chaplain of the Senate, Rev. Peter Marshall. (A similar resolution was introduced in the House of Representatives for the publishing in book form of the prayers offered in the House by Chaplain James Shera Montgomery. These resolutions were referred to committees but we find no record that they were adopted.)

Following the introduction of this resolution Senator Ferguson of Michigan asked for unanimous consent to have printed in the Congressional Record, which gives the daily procedure of the Senate, an editorial in the Jackson City, Michigan *Patriot* bearing the title "Suppose all America Prayed for Peace," which was granted.

This editorial emphasized the importance of prayer for the peace of the world and urged Congress to set apart a specific time for nation-wide prayer for peace.

Following this, Senator Ferguson spoke on the necessity of America's arming spiritually as well as materially for peace and introduced a joint resolution requesting the President to issue a proclamation designating Memorial Day, May 30th, as a day for nation-wide prayer for peace. (This resolution was passed. Likewise a similar resolution in the House of Representatives and the President issued the Proclamation, which on account of the shortness of time, it was not given wide publicity. However the people to some extent did observe the day.)

Senator Wiley of Wisconsin followed relating the following incident. On his return from Europe to this country on the Queen Elizabeth he was introduced to Mr. Vishinsky, who is the leader of the Russian delegation to the United Nations. He was introduced by Mr. McNeil, head of the British delegation. He took Vishinsky by the hand, looked him directly in the eye and said, "Mr. Vishinsky every night I pray that Britain, Russia, America and all the other nations of the earth may have a sincere desire for peace and may be adequate to consummate that desire by some international organization." In reply, Mr. Vishinsky, through his interpreter said, "I do not pray."

This, said Senator Wiley, is why I say that "the distinguished Senator from Michigan by his resolution and remarks honors himself and this august body."

Senator Wiley then asked that there be inserted in the Record an article published in the *Reader's Digest* of March, 1941, by Alexis Carrel, the great physicist and scientist, on the meaning of prayer. His request was granted and the article appears in the body of the Record.

Not content with this Senator Wiley requested that there be inserted in the Record "the definitions of prayer as given by sincere thinkers throughout the centuries." This request was also granted and these definitions occupy a page in the Record. Also an editorial in the Milwaukee Sentinel on "Days of Prayer—Proper Observance of Pearl Harbor Anniversary" and an article from the Christian Science Monitor on "Fighting Men as Men of Prayer" by Louis J. Gulliver, Commander, U. S. Navy, retired, Annapolis, Md., appears in the Record on Senator Wiley's request.

CHAPLAIN PETER MARSHALL'S PRAYERS IN THE SENATE

It should be known by all our people that the daily sessions of Congress, both of the Senate and House of Representatives are opened with prayer by the Chaplains of these two branches of Congress, chosen by the members of these respective bodies. The Chaplain of the House is Rev. James Shera Montgomery, D.D., an Episcopal minister. The Chaplain of the Senate is Rev. Peter Marshall, D.D., a Presbyterian, pastor of the New York Avenue Presbyterian Church of Washington, D.C.

For many years the editor of *The Christian Statesman* has received a copy of the Congressional Record as a courtesy from the member of the House of Representatives, representing the Congressional district in which he lives. First in record of the proceedings of the daily sessions of the Senate and House of Representatives, is the text of prayers offered by the Chaplain. It is the editor's custom to read these prayers offered especially for the members of the Congress in meeting their great responsibilities, and for the nation. He has been deeply impressed with the directness and appropriateness of these prayers. This is especially true of the prayers of Chaplain Peter Marshall, a Scotchman, who speaks with a Scotch brogue. His prayers are so different from the usual run of prayers, so unique both in their content and form of expression that they are widely and favorably commented on even by the secular press. They are direct, specific, and seem to be offered to meet the need of the Senators in the particular situations they face and the decisions they have to make from day to day. They give the impression that prayer with Chaplain Marshall is a very vital thing, a real and practical means of meeting the responsibilities and solving the problems in national as well as individual life. Following are the prayers offered in the Senate by Chaplain Marshall on the dates indicated:

On January 26th

O God our Father, we pray that the people of America, who have made such progress in material things, may now seek to grow in spiritual understanding.

For we have improved means, but not improved ends. We have better ways of getting there, but we have no better places to go. We can save more time, but are not making better use of the time we save.

We need Thy help to do something about the world's true problems—the problem of lying, which is called propaganda; the problem of selfishness, which is called self-interest; the problem of greed, which is often called profit; the problem of license, disguising itself as liberty; the problem of lust, masquerading as love; the problem of materialism, the hook which is baited with security.

WILLIAM J. AIKEN

The National Reform Association records with deep sorrow the death of William James Aiken, Esq., long a member of this Association and of its Board, and a sympathetic supporter of its program.

His death occured Wednesday morning, May 5th, at his late home, 150 Gordon St., Edgewood, following an extended illness. For a quarter of a century he had been an elder of the Edgewood Church, and for twenty-seven years the teacher of its Men's Bible Class. For ten years he was Assistant United States Attorney for the Pittsburgh area, and from this and other experiences he had intimate knowledge of the problems of public morality and law enforcement, and of the evasions and tricks of entrenched evil.

In all public contacts, and in his activities as a Christian Churchman and citizen, he was a fearless, out-spoken and very effective enemy of evil doers. Bitterly opposed to the Liquor Traffic, he was able to exert a considerable influence against it and its vicious brood in our fight for righteousness. He was a faithful and generous supporter of this Association, and on frequent occasions lent his knowledge and skill to our cause. His passing deprives us of the services of a most valuable aid in our common task, and we shall greatly miss his incisive firm leadership.

The National Reform Association expresses to his wife and family its sympathy in their sorrow, and its appreciation of his life and work, and records herewith this Minute of Remembrance.

Hear our prayers, O Lord, for the spiritual understanding which is better than political wisdom, that we may see our problems for what they are. This we ask in Jesus' name. Amen.

On March 11th

O Christ, who givest peace to every believing heart, bestow that gift upon us now, for we are troubled and uneasy. Events in our world take away our hope and shatter our peace. We need to be reassured that peace is still possible and that God's will shall yet be done upon the earth.

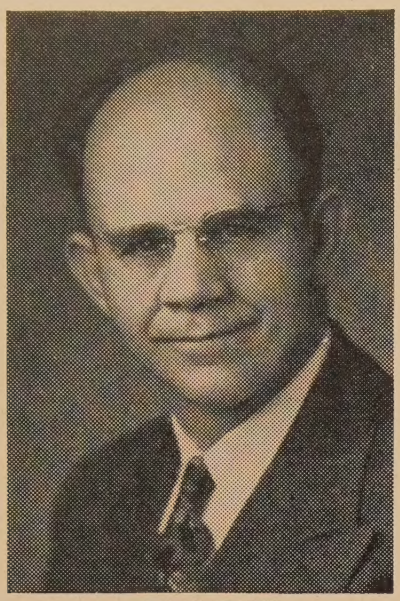
We believe that God's judgments are sure and altogether right, but we do wonder how long Thou wilt suffer godless men to defy Thee and to destroy the dreams Thou hast planted in human hearts. May we trust, not in bombs, however powerful, but in Thee, in Thy might, in Thy love, in Thy plan, and in our secret weapon, the prayers of them that love Thee. Through Jesus Christ our Lord. Amen.

On May 25th

Our Father, sometimes we are discouraged and disappointed in the Government of this Nation, and the common people of other lands, hungry for peace, cannot understand the difference between what we say and what we do.

We have an uneasy feeling that we have not been right or consistent and have risked the peace of the world for lesser gains at home. Only if Thy Spirit guide our spokesmen and shape our policies can this Nation regain the respect of the world and merit Thy blessing. Winning peace in the world must become more important than winning votes in America.

God direct our Senators to do what is right for Jesus' sake and for the sake of peace and good conscience. Amen.



SAM MORRIS

SAM MORRIS MEETINGS

As stated in the last issue of *The Christian Statesman* the National Reform Association was privileged to have Rev. Sam Morris of San Antonio, Texas, deliver a series of addresses in north-central Ohio under its auspices the latter part of June.

The dates and places of these meetings and the publicising of them was arranged by Rev. E. M. Hertzler, Fieldman of the Association, whose home has been at Marion, Ohio. Five of these meetings were county-wide mass meetings and the sixth was an individual church meeting in the Baptist Church of Mt. Gilead, Ohio in which the Methodist Church of the same town joined, held on Sabbath morning, June 27th. The other meetings were held at Findlay, Delaware, Lima, Galion and Marion, Ohio. While the attendance at some of these meetings was not as large as we could wish, it was quite representative and the interest and spirit at all of them was all that could be desired. The attendance at the Saturday night meeting at Lima was at least 400 and the Sabbath night meeting in the Calvary Evangelical United Brethren Church in Marion was about 750.

Mr. Morris' addresses—all of course on various phases of the liquor problem—were of a very high order. Mr. Morris is recognized not only by the friends of temperance, but by leaders of the opposition as Enemy Number One of the liquor traffic in America. He knows the facts bearing on the many phases of this subject and is a master in presenting them. He is just as adept in arguing the case for total abstinence and prohibition—showing up the fallacious arguments of the advocates of the liquor business. He has wit, humor, is a master in story-telling—always keeps his audience interested, and oftentimes convulsed in laughter. We believe him to be the most effective platform speaker on the temperance question in our country. He is in constant demand for addresses and travels all over the U. S. giving addresses on this subject for about six months each year.

But his greatest contribution to this cause is in the messages he gives over the radio, largely during the late fall, winter and early spring. He is known throughout the land as the "Voice of Temperance."

Be it said to the shame of our country that the most of his messages on temperance have to be given from a radio station located outside this country, just across the line in Mexico. None of the big radio companies in this country and only a few stations of the smaller companies in the U. S. will sell Mr. Morris time to present the case against the liquor traffic and for total abstinence, although they sell time and obtain a vast revenue from the advocates of liquor for presenting their side over the radio. This is un-American. It shows the power of the liquor industry—the grip it has upon the political and economic leaders of our country.

Mr. Morris has instituted a suit in the Federal Courts against the Columbia Broadcasting System for refusing to sell him time, after repeated efforts, to present the case against alcoholic beverages while they are selling choice time and receiving a revenue of millions of dollars from the brewers for using the facilities of their radio system to inform the people that beer "belongs in the home" and be sure to order a case. The suit is for damages and to require this company to sell time for the advancing of temperance if they are to continue to sell time for the advocacy of the sale and use of alcoholic beverages. We wish him success in this fight. But whatever the outcome of this suit, Mr. Morris says he expects before long—due to some new mechanism which will extend the reaching distance of voices over radio stations—to be able to reach the people throughout the United States with his messages over the radio even though they have to be given from the station just across the line in Mexico.

U. S. ALL-TIME HIGH EXPENDITURES FOR LIQUORS IN 1947

We waited patiently for months for the U. S. Department of Commerce's release on the expenditures for alcoholic beverages for the calendar year 1947, wondering why they were not given out earlier as in former years. On June 11th the release came and with it the explanation for the delay. Evidently the Department's statisticians decided that their estimates (for after all they are estimates though carefully made) on liquor expenditures for former years were too low—so they decided on a somewhat higher basis and compiled the figures for 1947 expenditures on this new basis. Not only this, but they also revised their estimates of the preceding years—as far back as 1939—on this new basis. For example, the total expenditures for 1946 as given out by the Department last year was $8,770,000,000, but as revised by the Department this year, it was raised to $9,500,000,000. This explains the delay.

The chief factors in revising their figures upward are (a) the estimated cost of beer sales. Heretofore they had regarded the amount of packaged beer (bottled, or in cans) sold on premises as negligible. Now they consider it as not negligible but estimate it at 35 per cent of the sales of package beer. On-premises beer is sold for a considerable amount more than off-premise beer; (b) "part of the expense of entertainment and other service charges in establishments where liquors are served and no separate charge is made for such items."

In comparing expenditures for1946 and 1947 the above should be taken into consideration. With the new basis for 1946, the 1947 figures are only $140,000,000 above those for 1946.

With this explanation we give the figures on the Department, as released:

Total Expenditures for Alcoholic Beverages for 1947 $9,640,000,000.

This is an expenditure of $1,083,333 per hour; $26,-301,342 per day and $800,000,000 per month, for alcoholic beverages. An average of $253.30 per family estimating 3.8 members to an average American family.

1,000,000 Homes Needed

Those best informed on the housing situation in the U. S. tell us that 1,000,000 new houses will be required in the next ten years to meet the existing shortage of homes and properly house the American people. This $9,640,000,000 which the American people wasted, worse than wasted last year for alcoholic liquors would have

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Southern California Branch Undertakes New Project

The Southern California Branch of the National Reform Association is making progress in growth of membership, in enlarging its program and securing the cooperation of other groups and organizations in carrying forward its program.

Recently it has undertaken as a special project, the securing of legislation for the daily reading of the Bible in the public schools of California and for a provision in the proposed revision of the state constitution to furnish a clear, constitutional basis for such reading. Under the direction of a Legislative Revision Committee, a State Advisory Board is authorized to draft a new constitution for California. Dr. Walter McCarroll, President of the California Branch of the Association, was the first person to request that such a provision be put into the proposed new California constitution. He requested a hearing on this proposal before the Advisory Board, which was granted. This hearing was held on March 20th in the State Building in Los Angeles and was in charge of Andrae B. Nordskog, a member of the Board. Some sixty representatives of various church and other organizations were present and spoke for the reading of the Bible in the public schools and in favor of including such a provision in the new constitution. Two days later Mr. Nordskog, who favors both proposals, gave a fine account of the hearing in a message over the radio, copy of which is in our hands. Dr. McCarroll first spoke and introduced the other speakers.

Dr. McCarroll said there are some sixteen to eighteen million boys and girls in the schools of our country who receive no religious instruction whatever either in the home, the church, or school. Pouring into the life of the nation, many of them will attain positions of power and influence and will in large measure determine the character and destiny of our nation. Emphasizing the results of this lack of moral and religious training upon our youth he quoted J. Edgar Hoover, Director of the FBI, as follows:

> "The arrests of teen-age boys and girls all over our country are staggering. Some of the crimes youngsters are committing are almost unbelievable—prostitution, murder, rape. One of the principle reasons for the demoralizing and shocking increase in crime in the past two decades has been the ineffectiveness of religious and moral influences in our individual communities."

On behalf of the Lincoln Heights Ministerial Fellowship, embracing ten churches and a membership of two thousand, its President, Dennis L. Moss, said that since the Bible is admittedly the foundation of our nation it should be accorded a place in the nation's schools, especially since every other philosophy of life and religious conception not based on the Bible can be brought into our schools.

Mrs. Anna G. Martin, President of the Orange County WCTU, asserted that the child has the right to have the Bible read in the schools as part of a proper education and that this was the view of the California State WCTU.

Rev. Harold L. Proppe of the First Baptist Church of Hollywood, submitted this statement: "The greatest influence for character building and development to keep our nation right is the reading of the Bible in the public schools."

Rev. M. DeWitt Stafford, Moderator of the Los Angeles Presbytery of the United Presbyterian Church, quoted Professor Phelps of Yale University who said, "Everyone who has a thorough knowledge of the Bible may be truly called educated."

Rev. J. W. Toggins, President of the Baptist Ministers' Association, said Bible reading in the schools would help cure juvenile delinquency. Our space will not permit statements made for this proposal by others who spoke including Rev. Robert McConachie of the Santa Ana

Rev. DAVID CALDERWOOD, TH. D.

Reformed Presbyterian Church, Dr. James G. Morton, President of the Chirothesian Liberal Church, Rev. David Calderwood, Mrs. Jean S. Smith, Secretary of the California Branch of the National Reform Association, and others.

On April a hearing was granted the opponents of the measure. It was attended by only 18 to 20 persons. A Jewish lawyer, representing the Jewish community of Los Angeles, opposed the measure on the ground it would be a violation of our American doctrine of the separation of church and state. A Christian Scientist opposed it on the same ground. The National Liberty League was represented by a lawyer who opposed it, maintaining the reading of the Bible is religious instruction, so declared by the Supreme Court of Wisconsin in 1890. A representative of the Society of Friends maintained that all great faiths should be taught in the schools and the pupils left to decide which is right.

Others who appeared to be atheists or communists opposed on the ground the state is secular and on this basis they also opposed the President's appointment of Thanksgiving Days, and chaplains in the Army and Navy, and the use of oaths in our courts.

A recent letter from Dr. McCarroll conveys the encouraging information that the sub-committee of which Mr. Nordskog is Chairman, has recommended the proposed amendment to the state constitution, is full of enthusiasm for it, and is making a trip east hoping to get backing for the project on a national scale.

The California Branch is putting out up-to-date literature on this project and circulating it throughout the state. On May 20th, they invited quite a number of other organizations in the state to meet with them to secure their cooperation in carrying forward this undertaking. The meeting was successful and the cooperation of these organizations was assured.

In addition the Branch has secured the services for part-time — half-time we understand — of Rev. David Calderwood, Th.M., of Los Angeles as their "Educational Director in a campaign to bring the Bible into the curriculum of the California schools."

They are to be congratulated in securing the help of

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TOTAL ABSTINENCE AND WAR AGAINST LIQUOR TRAFFIC URGED BY METHODIST LEADERS

As an evidence of the awakening of the Christian Church in meeting its responsibility toward the liquor traffic, we cite the action of the recent General Conference of the great Methodist Church with its more than eight million members, meeting in Boston. The attitude of Methodists towards this great evil was vigorously set forth in the Episcopal address which was enthusiastically approved by the seven hundred and fifty delegates assembled. The Conference fixed the first Lord's Day in Lent each year during the next four years as Committment Day when Methodists will be urged to assert their stand against liquor in all forms and to sign abstinence committments.

We quote from this address as follows:

"The Methodist Church has been and is an implacable foe of the liquor traffic. We recognize that alcoholism is a disease and that the sufferer should be treated as a sick man, not as a criminal; but we refuse to blind ourselves to the moral responsibility for beginnings that lie in the individual who decides to drink, in the home that provides alcohol for adult and youth, in the social practices that make the cocktail the accompaniment of dinners and social gatherings. We are unwilling to close our eyes to the factors that develop the habit upon the part of the individual and of the group. There are at present in this nation at least 500.000 confirmed alcoholics. We know that this group is increasing and that candidates for membership are at present in the homes of the nation.

Not An Individual Problem

"We refuse the easy argument that the use of alcoholic liquors is an individual problem. There are some who think that in the decision of the individual to abstain totally, or to drink temperately, lies the answer to this question. But how is the total abstainer's child to be protected from the drunken driver? How are our young people to be shielded from the lying advertisements that seek to associate whiskey with success than with the gutter? How are our homes to be made secure against the brutality or indifference of one member of the family who becomes an alcoholic? In what way are we to be saved the heavy expenditures resulting from crime caused by liquor or from the relief necessary to care for those whose income is spent upon drink? This is not solely an individual question. It is also a social question.

An Evil Business

"The liquor business has never been able to regulate itself. It fights for grain when the hungry of Europe cry for food. It is owned by those who have but one objective—profit. It despoils the magazines of the nation with colored pages by the score, all of which must be paid for out of the returns from the business. It employs a relatively few persons, when profits are considered, as compared with legitimate, constructive enterprise.

We Refuse and We Serve Notice

"We refuse, in the name of individual liberty, to be stopped from achieving the legislative control of this narcotic necessary to protect the youth of the nation from its ravages. We refuse, in the name of temperance, to condone the use of liquor by clergy and laity. We refuse, in the name of fellowship, to relieve from moral responsibility the individual who makes his own decision to drink.

"We serve notice upon the liquor industry that we shall seek such regulation as may be necessary to reduce the menace of alcoholism to a minimum and that we shall seek this control through proper legislative channels. We shall seek likewise, through education, to rear a generation wise enough in the interest of physical well-being, intellectual freedom, and spiritual growth, to realize, that the initial stimulation of alcohol soon becomes the fact of eventual deterioration.

U.S. All-Time High Expenditures For Liquors in '47

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provided the means to build 1,000,000 houses at a cost of $9,640.00 each.

Furthermore this $9,640,000.000 spent for booze was not only wasted but promoted a public waste of ther billions of dollars paid out of a constantly increasing record of liquor-caused crime, accidents, disease and inefficiency.

Expenditures for Alcoholic Beverages

For the sake of comparison and to show the increase in the expenditures for alcoholic beverages since 1939, we give the revised estimates of the Department of Commerce figures as follows:

1939	$3,630,000,000
1940	3,870,000,000
1941	4,555,000,000
1942	5.670,000,000
1943	6,640,000,000
1944	7,865,000,000
1945	8,615,000,000
1946	9,500,000,000
1947	9,640,000,000

The expenditures for 1947 as classified by the Department were as follows:

Distilled Spirits	$4,560,000,000
Wines	525,000,000
Beer	4,555,000,000

Consumption of Alcoholic Beverages—1947

The figures given out by the Department on the consumption of alcoholic beverages in 1947 are as follows:

Distilled liquors	179,000,000	gallons
Wine	97,000,000	gallons
Beer	2,697,000,000	gallons
	(87,000,000	barrels)
Total	2,973,000,000	gallons

This is an average of 26.645 gallons per capita as follows:

Distilled spirits	1.243	gallons per capita
Wine	.673	gallons per capita
Beer	18.66	gallons per capita

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this able and versatile Christian minister, leader and speaker. Dr. Calderwood is of Irish decent. He was educated in Dublin University, receiving the M.A. degree from this university, and in the Theological Seminary of the Reformed Presbyterian Church of Belfast; was a pastor for several years of the Londondery congregation of this church. Since coming to America he has had pastorates in Denver, Seattle and Los Angeles. Later he served in the Presbyterian Church both as a pastor and minister of education, and has had experience in young peoples work. He has a National Reform background, is well versed in the basic principles of Christian government and is well qualified to present with persuasive conviction the case for the Bible in the public schools. He is open for messages on this subject before organizations and groups which desire to hear an informing and interesting discussion of this subject and to help promote this great and much-needed cause. To secure his services write Dr. David Calderwood, 2740 El Roble Drive, Los Angeles 41, Calif. (Telephone AL 4547.

If you wish literature on this subject or information regarding this Branch of the National Reform Association, you can secure it also from Dr. Calderwood or by writing Rev. Walter McCarroll, D.D., President, California Branch, National Reform Association, 406 E. Walnut St., Santa Ana, California.